

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth  
his life for the sheep.  
John 10:11

Volume 20 Postmaster: In matter concerning mailing write Rev. Josef B. Haave, Rose Valley, Sask. Winnipeg, Manitoba, First No. in September, 1944

## Fourteenth Sunday After Trinity WALK BY THE SPIRIT

Galatians 5:16-24

Pastor John Precht

"This I say then, Walk by the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:16.

I renounce the devil and all his works and all his ways. I believe in God the Father, Son and Holy Ghost.

I will by the Grace of God continue steadfast in this covenant of my baptism even unto the end.

This confession was made by you on your confirmation day. We still encourage young people to make this confession. By baptism we become members of the church of Christ. Through instruction we are enabled to continue as members of the church by the power of the Spirit working through the Word.

This confession indicates what we mean a christian life. Many of us were not true to this confession of confirmation. Not that we believe that it is impossible to live as christians, but we were not fully surrendered to God. Some evade the issue by saying that nobody can or does live up to these confessions. This is a lie. It is tragic when young people who have been brought to God in holy baptism, and later instructed in God's way of salvation in order that they may walk in it, nevertheless, continue with the impression that the christian life is impossible. Let us not make things too complicated. To keep one's confirmation promise means to live as a christian, and to live for Christ is to keep one's confirmation promise.

Walk by the Spirit and ye shall not fulfil the lust of the flesh. A christian is not sinless, but he yields to the Spirit and not to the flesh. When you renounce the devil and all his works, and all his ways, you say "no" when he tempts you to live after the flesh. Paul enumerates some of these evil works that a christian must not practice: fornication uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, jealousies, wrath, strife, seditions, heresies, envyings, drunkenness, revelling and such like. These are both sins of the heart and open sins. You may be tempted to commit such sins, but you must not yield to temptation. "They which practice such things shall not inherit the kingdom of God."

By the grace of God you became a christian. It is also by His Grace that you must live the christian life. Walk by the Spirit! The Holy Spirit must be your Guide and Sanctifier, then you will not fulfil the lust of the flesh. The Holy Spirit guides and sanctifies you through the means of Grace. "Thy word have I laid up in my heart that I might not sin against thee." Psalm 119:11. I wish that many more could confess this with the psalmist. I am also convinced that confirmation would mean a great deal more to our young people if they were guided by precept and example in their own home, to use the Word of God daily for the nourishment of their soul.

Through the means of grace and the privilege of prayer, the Spirit shall lead you forward to victory. Then your Spirit-filled life shall be a fruit-bearing life. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance". Against such the law does not condemn, for it is an expression of God's will according to which we desire to live.

Lord give me grace to be steadfast in the faith, even unto the end. Amen.

A heathen king of China said, "God forbids that I should derive a revenue from the vices of my people."

The curse of heaven rests upon all revenue derived from liquor or other vices, so that they do more harm than good.

## Our Sunday School By Mail

Much has been said about the need for lessons by mail for the children in our Canada District who are unable to attend our Sunday Schools. Such courses are now available based on the new Sunday School Books of our Church. Courses based on six of these books are being offered this year, namely: Grades I and II, Mrs. O. Likness, Irma, Alberta; Grade V prepared by Rev. K. A. Knutson, Cabri, Sask.; and Grade VIII prepared by Rev. M. S. Johnson, Edmonton.

The lessons for these courses will all be sent out from the Saskatchewan Lutheran Bible Institute, Outlook, Sask. The pupils may send their finished lessons to Outlook, or to their local pastor. The latter would be preferable as it would ease the work at the office at Outlook, and it would afford the pastor an opportunity to learn what progress the pupils from his parish were making. Of course in many cases it will be necessary for the pastor to secure the help of some of his Sunday School teachers to do this work.

No fixed charge will be made for these course, but during the course of the year, those who use these lessons will be invited to send in a free-will offering. But no one will be prevented from using these lessons due to lack of funds. Individuals and organizations within our church are urged to contribute to this work.

These correspondence courses are by no means intended as a substitute for the regular Sunday School, but they are intended for the many children within our congregations and communities who are not attending any Sunday School, as well as for such children who only attend our Sunday Schools for a part of each year. For

such children from certain rural areas who are unable to attend Sunday School during the Winter months, it is recommended that they use our correspondence courses during any such absence from their Sunday School.

The first task now is to get such children interested in these correspondence courses. Are all those baptised in your local congregations receiving regular Christian instruction? Check your congregational records! And you who have been sponsors at baptisms, how about these children? And how about all those other children growing up in our communities without any contact with Church or Sunday School? Here is a great mission opportunity! Pray and work for our Sunday school courses by mail—and do it now.

It is the intention to begin sending out these lessons by October 1st. Send for sample lessons and application blanks to,

LUTHERAN SUNDAY SCHOOL BY MAIL, c/o S.L.B.I. OUTLOOK, SASK.

M. S. Johnson  
A. M. Vinge  
J. B. Stolee

## A Modern Fable

(Reprinted from The Protestant Voice)

Once upon a time there lived a family named Jones....

Mrs. Jones passed al her time at bingo, Mr. Jones was addicted to bridge and the Jones' children had a passion for dancing, all of which earned the Jones's a gossipy reputation for fast and loose living.

All that, however, has changed. The Jones's are now among the most solid, highly respected citizens of the community.

Mrs. Jones still passes all her time at bingo, Mr. Jones is still addicted to bridge and the Jones' children still possess a passion for dancing, all of which has earned the Jones's a fine reputation for Christian living.

The Jones's, you see, joined a church and found, to their delight, that it offered the same activities they'd always sought elsewhere. Now they're numbered among the most active members.

## WEAKNESSES OF PRESENT DAY EVANGELISM

We read recently an article in a current religious periodical entitled: "The Revival in our Midst." The writer pointed out that while we were struggling and praying for a nationwide revival, God was visiting us in a manner not before known to man. He then proceeded to enumerate the various radio programs that were national in scope and influence; he estimated (sometimes based on mail count) the number of conversions each of these various agencies have every week and, it was quite an imposing figure. The writer concluded that perhaps our prayers for a national awakening were being answered in a manner not expected by us.

Far be it from us to minimize the importance and value of the various national agencies who are active, especially through radio, to broadcast the gospel. There is a gigantic task, and, no doubt, many are thus reached who could be reached in no other way.

Nevertheless, when this has been said, there is still to remark that the superficial nature of many evangelistic crusades and religious broadcasts leads to sincere doubt as to the genuine character of many of the so-called conversions. A circular from one of these broadcasts that contained testimonies of those reported saved came to our desk recently. One of those testimonies, illustrates what I mean. This person stated that as he was seated at his radio a chill went down his spine and tears came into his eyes and then he knew he was saved. What shall we think of such? Is that scriptural evidence of salvation? And this testimony had, according to the circular, been chosen, with a half a dozen others, for publication because it was representative of the many received.

It seems to us that we might well consider some of the weaknesses of the present day evangelistic appeal. Perhaps that would do more than anything else to bring national revival. First, let God keep his own books. Our age is publicity mad; statistics and figures appeal to the sensational; therefore, even in the Kingdom of God, men stoop to it.

Let our appeal be to the will, rather than to the emotions. Much of present-day evangelism smatters of high pressure salesmanship—the avowed object always being, to get the prospect to sign on the dotted line. Get decisions—immediate decisions for Christ, seems to be the slogan of many evangelists, both from the public platform and on the radio. The quickest way to get response, get decisions is to make your appeal to the emotions, hence, the temptation is so stumblingly near.

Study the methods of the Son of Man. Does it appear to you that His primary concern was immediate decision? True, He sometimes attained that goal, but you never get the feeling that that is the one important consideration. What was the one important consideration for the Lord Jesus? See Him in the presence of the rich young ruler! Can you imagine many present day evangelists dealing with that man as Jesus did? Here was a young man, earnest and sincere, weeping, perhaps; a man who would have raised his hand in any after meeting; he would have gone forward to the altar; he was deadly in earnest about wanting eternal life. We would be thrilled to have him manifest such interest in any of our meetings. How does Jesus deal with him? He applies the law. Why? Because this man was one whose emotions were stirred but whose will was largely untouched. Jesus wants him to know the deep depravity and selfishness of his heart. Jesus seeks conviction of sin as the one prerequisite of eternal life. Is this Master Soul-winner successful? Yes and no. The rich young ruler does indeed see himself, his sin, but, when he does, he turns sorrowfully away. Jesus attained the first goal, conviction of sin; but not the second, imme-

## TOPICS OF INTEREST Saints

The word "saint" is an interesting word and can teach us many things. It furnishes an illustration of how a false doctrine can influence and pervert the thinking (even of people who renounce that doctrine) to the extent that the true meaning or application of the word is missed. Protestants reject the Catholic doctrine concerning saints, yet the average Protestant regards a saint as one who has attained to a higher degree of perfection than the ordinary Christian. But this is not its usual Scriptural meaning.

When Paul writes to the Corinthian Christians he addresses them as "saits." But as we read his letter to them we soon find that these saints were not all model Christians. Many of them were so far from being full-grown in Christ that they were yet only "babes in Christ" and carnal instead of spiritual (I Cor. 3:1). Some of them had very serious defects in their Christian life which must be speedily overcome if they were not to suffer shipwreck, spiritually. So we see that the name "saints" is used of God's children even while they are weak and imperfect. It is well for us to remember that it is with these stumbling saints that we must live in order that we ourselves as imperfect saints might grow in forbearance, patience, understanding, and true and tested love. Pressing on to the high calling of God in Christ, we as saints must help one another when we slip or fall.

There is a great challenge in that word "saint". We, like the Corinthians are "called to be saints," that is "holy ones." The Christian is called to live a holy life. And "holy" means separated for God's exclusive purpose and use. Sin and Satan are to be given no room but we are at all times to seek to do the good and perfect will of God, Who has placed this motto before us: Be ye holy for I am holy. When sin calls may it always find our heart's door closed and on it these words of Frances Havergal's, "Kept for the Master's use." This becometh saints, separated from sin by the blood of Christ.

—A. K. H.

diate decision to follow Him.

We might well emulate the Lord Jesus. Let us in our preaching and in our praying seek to bring men and women under the conviction of sin; bring them to see their need; then the gospel can really be for them what God has intended—a healing balsam.

We would also mention as a very great need in present day evangelism that we recognize the essential difference between the dead and the living faith. Many of the old Church fathers recognized this difference, Luther did, and in our Lutheran explanation that difference is clearly set forth. But today, just so one has "taken a stand" and "publicly confessed Christ" that is regarded as evidence of faith. Many of these have been given a specific promise. They are told to believe. The whole thing is rehearsed for them by questions and answers, all of which seem logical enough. A beginning is made; the heart doesn't seem to be in it, but then, maybe it will be better later. Thus many are born into bondage with naught but a dead faith. There is, we believe more of this than many of us realize. The living faith thrives in that heart "which bitterly feels the pain and misery of living in sin", it "lays hold on Christ as the only Saviour from sin, death, and the power of Satan." Here the needy sinner and the Almighty Saviour meet. That adds up to salvation. Always!

Let us keep this difference always in mind and may God bless all efforts to reach fallen man.

—Faith and Fellowship.

Hansen, Rev. A. K.  
Dec 4



## The SHEPHERD — HYRDEN

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We invite your attention to the article written about the Sunday School by Mail. It is of utmost importance that this work be stressed as much as possible so that it may reach the many children in our large mission field who have not opportunity to go to Sunday School.

In this issue of the Shepherd we have an articles in both languages on evangelism. It can be said that the Sunday School by mail is also evangelism—the bringing of the Word to little children. Elementary Christian Education goes hand in hand with evangelism both on the home mission field, and even in the uttermost parts.

They who teach children softly go  
For in their reverent souls they know  
That heaven will give them special grace  
So high their task, so wide its worth —  
Gardeners in childhood's lovely place,  
The fairest garden of the earth.

### Bible School at Rolling Prairie

Bible School was conducted by Miss Ida Olson, Simmie, Sask., at the Rolling Prairie School from July 11—22. The school was brought to a close by a weiner roast held at the home of Mr. and Mrs. John Svaren. A large crowd attended.

The meeting opened with a devotional service by the pastor M. Odland which was followed by a program put on by Miss Olson and pupils and also the choir of the Rolling Prairie congregation, conducted by Mr. John Svaren. The program by Miss Olson and pupils consisted of memory work of songs and the word of God. Exercise books by the pupils were on display and showed sincere thought and interest in Bible Study. The meeting closed by a hymn of prayer for the boys in the armed services. A collection was taken, the proceeds of which was to be given to the Saskatchewan Lutheran Bible Institute, Outlook.

Rolling Prairie Congregation  
Mrs. Orlin C. Olson, Sec. Treas.

### In Memory of Little Merlin

There is a place more beautiful  
Than this world can ever show  
No sickness death or sorrow  
Like we have here below.

It is a garden of angels  
Like buds bursting into bloom  
One more little bud was needed  
For spring had come so soon.

So God chose little Merlin  
To plant in His garden with care  
A bud as pure as a lily  
For only pure ones are planted there.

To his parents we will say:  
"God loved him so we know,  
For He wanted him in His garden  
Where only the best ones grow."

Think of him as a flower,  
That you will see some day  
No sickness or pain can harm him now,  
For God is by his side to stay.

Merlin Vernel Sampson was born May 14, 1936 and passed on April 2, 1944. He is sadly missed by his parents Mr. and Mrs. Vernon Sampson, of Metiskow, Alta.

### Looking Unto Jesus

People are always looking for something interesting, something new. Our church has made good use of this and has created much interest in missions and other Christian work through good pictures.

Good books is another great avenue for rich blessing. Some have seen the value of this and have published and distributed splendid books at a reasonable cost. Innumerable souls have been quickened, strengthened and fitted for blessed usefulness in this way. A sanctified person, a real Christian, is a living reality of God's love and power unto salvation. We are saved by faith. Looking toward an object manifests faith. We are told that when the Israelites were bitten by poisonous serpents they looked unto Moses' brazen serpent and were kept alive. The look of faith is silent but it shows, and often contains, a large prayer. God accepts this, so never be discouraged. Are you too weak to utter a prayer, look unto Jesus and help will be sure to come.

And Jesus is looking to you. He is calling for consecrated men and women for His service at home and abroad, and when He comes to you He says, "Lift up your eyes and look on the fields for they are white already to harvest."

Africa is called the dark continent. Its people are dark too, but the gospel light has penetrated that darkness and a large number of those formerly ignorant heathen are now living lives that glorify their Creator and Lord.

But they are looking to Jesus for more help, more workers, who will go and live Jesus in their midst like a Livingstone, a Stanley and others.

In the heart of this dark continent there are several faith missions who are looking to Jesus for means and workers to strengthen and enlarge their usefulness. We are at present looking to Jesus for opening the way to this field. Mrs. Trygstad has already spent a number of years in fruitful labor there and our prayer is that we now may be granted many more years in the Master's service there and be torchbearers for Jesus. Yes, we are looking unto Jesus to make us able and fit for this service, and He is looking to us and others of His followers to go in at the open door, and what shall we say? "Here am I; send me, Lord." So some will go, others will do their share and send His messengers on their way.

We are getting ready to make a trip to the West Coast this summer. We are looking forward to seeing many of God's people, our friends, along the way. Will you join us in praying God to prepare the way and to fit us for His service.

Yours in the Master's glad service,  
Alida and Gustav Trygstad,  
3550 1st Ave. So., Minneapolis, Minn.  
—MORNING GLORY.

*Strictly Confidential*, a new book published by the Board of Parish Education. Author: Alice M. Hustad. Published by Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minn.

What a blessing to live in a time when the problems of youth are so frankly discussed, and when so many helpful guides to lean healthful christian living are available! This book is a helping hand reached out to all young girls facing the problems that adolescence brings.

In this book will be found questions of popularity, boy friends, behavior, health, sex, and other matters vital for discussion, and dealt with in utmost candor in language flavored with the salt of the ideals of Christianity. The book teaches a girl to understand herself, her purpose in life, to intelligently face life's problems, and to be guided in the choice of both vocations and avocations.

The author, it seems, anticipates the questions most likely to arise in the mind of the average girl. Here are some chapter names: It Happens to All of Us, Of Course I'm Different, Hands Off, Meal Ticket or Career, and a splendid listing of "Books You'll Want To Read". The Glossary at the end of the book rounds out its completeness.

The style is refreshing, and its standard is high. Reviewing a candid book it is candid to say that we would have liked a little more definite emphasis of the need of the right relationship with God, and that seeking strength in walking with God would empower life to attain the high ideals set forth. We need a source of strength,

and it is the genius of christianity that it empowers as it commands.

We are thankful that this book is on the market. *It is very definitely a book to be recommended.* Buy it, read it, and profit.

\* \* \*

*The Shining Hour* by Grace Noll Crowell, printed by Augsburg Publishing House, and illustrated by Lee Mero.

This delightful little book from the pen of Grace Noll Crowell has only twenty-five pages, and can be read in a few minutes. Prudence Parker the "heroine" of the story finds that unselfishness brings a reward that far outweighs the sacrifice involved when she gave up her place as the "Snow Queen" in a Christmas pantomime in order to bring some sunshine into the life of Minnie Haskins.

It is a story that lingers, especially in the aroma of Christmas which is its setting, since as Prudence Parker puts it, "Christmas is the specialest time". It makes a fine Christmas gift for a young girl. —V.

### Nogle Tanker Andgaaende Vor Bibelskole

Siden jeg ikke har seet noget ifra C. L. B.I. tenkt jeg at det vilde ikke vere ut av veien om jeg skrev nogle ord, siden jeg har veret med baade ved Hastings Lake og Sylvan Lake leirene, og har truffet mange av vaar ungdom og eldre. Saaledes har mit hjerte blit fornyet ved at høre deres vidnesbyrd og sang og bøn. Mange av disse har veret studenter ved Bibelskolen. Barneflokket ifra C.L.B.I. er ikke saa liden. Jeg treffer dem nesten alle steds hvor jeg har reist baade i syd og i nord. Mange har der faat fred med Gud saa det er ikke bare studering og undervisning, men ogsaa den kjerlighedens omgang som knytter dem sammen. Naar Kristi kjerlighed faar den ledende magt saa bliver det slig. Vi eldre har meget at lere av de unge i saa maade. For ikke saa lenge siden talte jeg med an prest om disse ting og han sagde at skolen har veret ham til stor velsignelse i has arbeide som predikant.

Nu nogle ord til eder foreldre som har barn: Gjør hvad de kan for at send barna til C.L.B.I. i høst. Det vilde vere gjildd om skolen kunde blive fuld. Her er en masse ungdom iblandt os. Om nogen vilde legge sagen frem for dem og hjelpe dem lidt vilde det vere til stor gagn. Kommer man ihu hvor meget en sjel er verd i Guds øine saa vilde vi ikke vere saa ligegyldig som vi ofte er.

Lit arbeide har vert gjort rundt skolen saa det ser lidt bedre ud, men det er bare en begyndelse.

Her er mange av skolens venner som har talt om at afkaste gjelden paa skolen ihøst. Det kan godt lade sig gjøre dersom vi all gjør vor del. Den er bygget paa frivillige gaver og burde fortsettes slik.

Styret har ikke gjort sit i saa maade saa lad os andre gjøre vort saa gaar det alligevel.

Jeg har hørt at det er nu muligt at faa den "furnace" som tanken var at kjøpe. Nu har vi fire stover uden den i kjøkkenet. Det skaper meget arbide og tager meget av kul. Lad os da tenke paa begge disse, baade gjelden og "furnacen". Om der er nogen som vil tale sagen i nabolaget og menighederne saa vilde det hjelpe meget. Men lad os legge sagen frem for ham har al magt baade i himmelen og paa jorden. Han vil styre med baade det timelige og aandelige ting for us.

—G. G. Gabrielson.

### OM AT KOMME TIDEN I MØTE

"Man skal fra kristelig side komme tiden i møte" — det er for mange det egentlige forløsende ord.

Ret forstaaet er det vel ogsaa riktig. Men hvordan? — det er spørsmålet.

"Jo," sier man; "vi skal som kristne rekke os saa langt som mulig for at komme i forstaaelse med tiden. Vi skal gjøre indrømmelser, slaa av, sette en strek over mangt og meget av det nedarvede, frigjøre os for alt foreldet." —

Jeg skal ikke underkjende den gode hensikt heri. Enhver indrømmelse som sandheten krever, skal naturligvis ogsaa gjøres og gjøres frimodig og trykt. Men man tar nu allikevel forferdelig feil, hvis man tror, at det er paa indrømmelsen glatte sti man første og fremst eller dog vesentlig skal komme tiden i møte.

Nei, at komme tiden imøte, det er at

møte tidens løshet med et myndig: "Saa sier Herren —"; at møte dens raadvildhet med det evige livs ord, som anbefaler sig til ethvert menneskes samvittighet; — at møte dens lengsel med Guds overvettets rike frelsestilbud i Jesus Kristus.

Det er ikke som prangere, der lar os avprutte den ene aapenbarede og prøvede sandhet efter den anden men som de der er rike i Gud, vi skal komme tiden i møte. Det er ikke i kompromisernes tegn, men i Kristi evangeliums tegn, vi skal møte tiden. Det er ikke med den parlamentariske forhandlings svaieende velvilje, men med den faste tros mandige frimodighet vi skal møte tiden.

Den, der uangektet av aandernes hvirvelstorme kan si som Paulus under uveiret paa Middelhavet: Jeg har den tillit til Gud, at det skal ske, saaledes som Gud har sagt — han er rustet til at komme tiden i møte.

Jeg hørte engang om en hjelpeekspedition, som blev utsendt for at finde og bistaa nogle polarreisende. Ekspedisjonen naadde virkelig ogsaa frem til de paagjeldende — men kun efter at den under utrolige strabasser var blit like saa blottet for alt fornøden som det par mennesker, den skulle undsette.

Den tragedie skulle vi nødig fra kirkens side legge til rette for os selv. At komme tiden i møte paa den maate, at man i virkeligheten gir det meste av det evangelium til pris, der netop skulde hjelpe tiden — er ikke at møte tiden, men — at svike tiden.

C. Skovgaard-Petersen.

### TRELL ELLER FRI?

Av pastor Haakon Hellesø-Knutsen, Norge

Synden har stor makt i verden. I en vakker, forkledd skikkelse kommer den til mennesket. Og ved sin besnærende innflytelse faar den større og større makt over menneskesinnet.

Hvem har ikke kjent den onde lyst i sitt hjerte? — Som Guds ord sier: "Hver fristes idet han drages og lokkes av sin egen lyst; deretter, naar lysten har undfanget, føder den synd; men naar synden er blitt fullmoden, føder den død."

Riktignok finns det mennesker som prøver aa nekte det ondes eksistens. Men hva hjelper det, naar vi ser syndens ødelegelsesverk i verden i dag!

Under syndens slaveri vrir mennesket seg i smerte. Selv om syndens lenker er aldri saa gylne — de trellbinder sitt offer! "Hver den som gjør synd, er syndens trell," sier Jesus.

Synden med dens følger er en bitter virkelighet. Og syndens rot sitter i menneskehjertet. Derfra kommer de onde tanker: mord, hor, utukt, tyveri, falskt vitnesbyrd og besottelse.

Mennesket staar her avmektig. Men Gud har virkelig ordnet det saa, at den som treller under sin synd, kan bli fri. For det som var umulig for mennesket, "det gjorde Gud, idet Han sente sin sønn i syndig kjøds liknelse og for syndens skyld og fordømte synden i kjødet." Jesus har kjøpt oss fri. Det skjedde ikke ved materielle midler. "Ikke med forgjengelige ting, sølv eller gull, ble I løskjøpt fra eders daarlige fred, som var arvet fra fedrene, men med Kristi dyre blod."

Dødsdømte syndere kan bli fri!

Vi makter ikke aa befri oss selv fra syndens lenker. Men Jesus formaar aa befri oss. Han har aapenbart oss sannheten om oss selv og vaart forhold til Gud. For Han avvepnet de makter som bandt oss, idet Han viste seg som seierherre over dem paa korset! "Faar da Sønnen frigjort eder, da blir I virkelig fri," lyder det til oss i dag.

Og vender vi oss til Ham i erkjennelse og bekjennelse av vaar synd, da vil enhver sannhetssøkende sjel oppleve at syndens makt er brutt. I livsforbindelse med Jesus Kristus vil det gamle menneske — som trellet under synden — dø, og det nye som er skapt etter Gud — i sannhetens retferdighet og hellighet, vil vokse fram.

Jesus mørkets fyrste bandt,  
Jeg den kjøpte frihet eier.

Derigjennem har Jesus ført oss inn i barneforholdet til Gud. Synden vil da ikke lenger herske over oss. "For til frihet har Kristus frigjort oss." Og denne frihet eier et menneske fullt ut, saa sant livet leves i lydlighet mot Gud.

Som frigjorte kristne tar vi — i Jesu navn — kampen opp mot synden i oss og omkring oss. Og den frihet som Jesus har gitt oss, kan ingen menneskelig makt ta fra oss. — ("Den Unges Ven," Oslo.)



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i September, 1944

## DØDSFRYKT

Den siste fiende som tilintetgjøres er døden. —1 Kor. 15, 26.

Du kjære troende leser, er du redd for aa dø?

Ja, det er du sikkert. Og du er ikke bare redd for aa dø, men du er enda mere redd for din dødsfrykt. Og du har ofte spurt dig selv: Kan det være rett fatt med mitt gudsforhold, naar jeg er saa redd for aa dø? Er ikke denne dødsfrykt det sikre bevis paa at jeg er kommet bort fra Gud?

Hertil vil jeg si: Jo, frykt for døden er meget ofte nettop samvittighetens redsel for aa møte den Gud som man aldri vilde gjøre redelig op med i livet. Men frykt døden behøver ikke aa være av denne art. Ti dødsfrykt er naturlig og uundgaelig for ethvert menneske. Vi er ikke skapt til aa dø. Døden er en følge av synden. Den er det unaturlige for alle.

Derfor skal vi ikke la oss forvirre av dødsfrykten. Men undersøke om det er Gud eller døden vi skremmes av.

Min fryktende venn, har du bekjent dine synder, og vet du med dig selv at du intet har villet skjule for Gud, saa har du i følge Guds ord dine synders forlatelse. Se 1 Joh. 1, 9. Da hørere du til dem som har faatt sin kjortel tvettet i Lammets blod, Aap. 7, 14. Da kan du trygt møte din Gud. Og annen frimodighet til aa møte Gud faar du aldri, enten døden kommer nu eller senere.

Men frykter du allikevel for døden, saa la ikke den frykt forstyrre ditt gudsforhold. Men vær barnslig og fortell din Frelser at du er redd for aa dø. Han forstaar dig, for han er prøvet i alt i likhet med dig, ogsaa i dødsangst, Mark. 14, 34; Hebr. 5, 7.

Og saa kan du leve trygg og frimodig videre, ti han skal hjelpe dig naar døden kommer. Han skal ingenlunde slippe dig eller forlate dig i dødens nød. Han som hjelper dig saa trofast aa leve, han skal ogsaa hjelpe dig aa dø.

Men husk, at Gud aldri bringer hjelp for du behøver. Derfor gir han dig ikke kraften til aa dø før du skal dø. Men da skal du ogsaa faa den, i god tid før din død. Og du skal faa ligge paa de evige armer og dø, i de gjennemborede hender.

Men bed for din dødsstund. Bed titt og ofte for den. Bed som den gamle grevinne:

Min Gud, gjør dog for Kristi blod min siste avskjedstime god.

Bed ikke bare om at du for Kristi blod maa faa dø salig, men ogsaa at du maa faa ære Gud ved din død. Og at dine kjære maa faa staa igjen med full og trygg visshet om at du døde some en frelst synder.

Det er den siste glede du kan gjøre dem — midt i sorgen.

—O. Hallesby.

## EVANGELISTTTJENESTEN

### Dens Berettigelse og Nødvendighet

Av pastor Olaf Guldseth

Nedestaaende er en fri gjengivelse av et innledningsforedrag holdt ved et møte av "Eldre Presters Forening" i Minneapolis, hvor evangelisttjenesten var emnet for diskusjon.

Evangelister, eller reisepredikanter, er en klasse forkynnere i kirkens tjeneste ved siden av den faste prestetjeneste. Denne siste, til forskjjel fra evangelistens virke, er begrenset til en krets av en eller flere menigheter. Vi finner betegnelsen evangelist brukt i Apostelens Gjerninger 21, 8 om Filip, en av de syv valgt til aa tjene ved bordene i menigheten i Jerusalem. Under den forfølgelse som opstod efter mordet paa Stefanus kom Filip til Cæsarea og virket derfra som evangelist.

Det bibelske grunnlag for denne tjeneste finner vi i Efes. 4, 11, hvor vi leser om den himmelfarne Frelser, at "han gav oss noen til apostler, noen til profeter, noen til evan-

gelister, noen til hyrder og lærere." Evangelisttjenesten er altsaa en av de virksomheter Herren har funnet det nødvendig at utruste sin menighet med. Dette bør være nok for oss til aa erkjenne baade berettigelsen og nødvendigheten av denne tjeneste. Vi er forvisset om at menighetens Herre ikke vilde innføre en virksomhet som ikke var nødvendig for menighetens vekst og utførelse.

Vi merker oss at det var ikke institusjoner eller organisasjoner han gav, men personer. Og disse personer blev gitt for de forskjellige stillinger i menigheten i overensstemmelse med de gaver som hver hadde mottatt av Gud. Disse personer er naadegaver, som vi leser om i Rom. 12 og I Kor. 12:

Vaar tid vet meget om det vi kaller spesialisering. Forat et arbeide skal utføres godt og grundig kreves at vedkommende arbeider er vel øvet i det virke han skal utføre. Han bør, med andre ord, være spesialist i sitt fag.

En lignende lov om arbeidets deling gjelder ogsaa i Herrens menighet. Alle skal ikke og kan ikke gjøre alt. Hver faar sin naadegave til sin bestemte gjerning.

Undres paa om vi har vært opmerksom nok paa denne lov og søkt aa innrette oss derefter. Maa vi ikke tilstaa at dette emne om naadegavene ikke har vært meget behandlet blandt oss, hverken i tale eller i skrift? Men baade naadegavene og den faste tjeneste sprang frem fra moderne menighetens skjød, og hører med til den utrustning som Herren gav sin menighet. Ingen av disse ting kan uten skade unnværes. Bør vi ikke i vaart kirkelige arbeide være mere paa utkikk efter naadegavene for aa faa dem anvendt der hvor de kan gjøre best tjeneste?

Det kan sies, og har vel ogsaa vært sagt, at naar en prest er ansatt, saa er alt — i all fall hvad forkynnelsen angaar, i full orden paa det sted. Men hvem er vel den prest som vil kunne si om sig selv at han i like høi grad sitter inne med baade evangelistgaven, hyrdegaven og lærergaven?

Den gave som vi særlig tenker paa naar det tales om evangelister, er vekkelsens gave. Dermed er ikke sagt at evangelistens forkynnelser skal være begrenset til bare det vekkende ord. — Med vekkelsens gave mener vi: aa kunne tale Ordet slik at det i særlig grad rammer de sovende og sløve samvittigheter, — aa holde Ordet op som et brennende glass paa en slik maate at det tender og vekker uro, og at mennesket blir sittende fast med Ordets dom over sig: Du er mannen. Denne gave, aa kunne forkynne Ordet paa denne treffende maate, er aldeles ikke felles for alle forkynnere.

Er det ikke saa at mange prester kan staa aar efter aar, endog med samvittighetsfull og trofast forkynnelser, uten aa faa se noen større vekkelse av mennesker som lever uten personlig samfund med Gud? Presten kan være en tro hyrde eller lærer uten aa eie denne spesielle, tendende gnist som slaar ned i de sovende samvittigheter.

Her er et ganske slaaende eksempel, fortalt fra et vekkelsesmøte hvor en tilreisende predikant hadde talt. Ved møtets slutt gikk presten ned til kirkedøren for aa hilse paa folket. Da hørte han noen si: "Slikt har vi da aldri hørt før!" Da sa presten: "Aa jo, det samme har jeg sagt dere mange ganger før."

Her gjelder det gamle ord at to sier det samme, men det er dog ikke helt det samme. Ordet kan være det samme efter bokstaven, men iklædningen hvori det bæres frem, er forskjellig, og virkningen blir oftest forskjellig.

En velkjent evangelist sa efter aa ha hørt forkynnelsen fra en del av vaare prester: De er flinke til aa legge inn en god ladning, men de er daarlige til aa ta sikte. Og ordet rammer ikke.

Naturligvis — her kan reises innvendinger. Og de kan synes meget rimelige. Vaar tro og bekjennelse om Guds ord synes ved første øiekast ikke aa harmonere med dette. Er ikke Guds ord det samme hvem det er

som taler det? Har ikke dette ord kraften i sig selv?

Det er dette syn som kom til orde i en uttalelse som jeg for mange aar siden leste i et av vaare kirkeblade. Saavidt jeg erindrer gikk uttalelsen ut paa at det var en skam for en prest aa innby en evangelist eller vekkelsespredikant for aa faa mere liv i menigheten; det var det samme som om presten sa: "Jeg har nok Guds ord, jeg ogsaa, og preker det; men det vil ikke hjelpe. Du maa komme aa preke Ordet hvis det skal bli til noe." Dette vilde være en skam for presten og en nedsettelse av det ords kraft som han forkynte, mente innsenderen.

Dette kan høres meget rett og vakkert ut. Men er det dog ikke en tilsidesettelse av det apostoliske ord om Herrens fordeling av de forskjellige gaver i tjenesten? Og, for saa vidt, en tilsidesettelse av Herrens husholdning i menigheten?

Norges store evangelist, Hans Nielsen Hauge, hadde faatt vekkelsens gave i rikt maal. Næsten over alt hvor han reiste, fulgte vekkelse med ham. Det fortelles at somme av hans medarbeidere kunde tale paa møtene før ham, og at folk kunde sitte i halvsøvne. Men da Hauge reiste sig for aa tale blev de lys vaakne. Da maatte de høre.

Under Moodys virksomhet i London skrev en spotter i dagbladene, at hvis folk vilde se et under, skulde de gaa til Moodys møter. Han skrev: "Der staar denne mann som ikke er veltalende og som taler et daarlig engelsk, og allikevel kan han dag efter dag samle en skare paa 6,000 tilhørere!" Da Moody fikk se dette, blev han glad og takket Gud for at det ikke var han, Moody, som fikk æren for resultatet.

Nei, det er da en lykke at hverken hos prest eller evangelist er den spraaklige fullkommenhet det avgjørende — men *gnisten* som tender. Og det er en spesiell gave.

Om veltalenheten husker jeg et ord av min høit aktede lærer i pastoralteologi, nu avdøde stiftsprost Gustav Jensen: "Veltalenhet er ikke aa kunne bruke en mengde flytende uttrykk, men at en er vel kjent med og varmt interessert for det emne som en taler om. Da blir en veltalende."

Om en legpredikant i Norge fra eldre dager er fortalt, at som taler var han nærmest ubehjelpelig. Hans forkynnelser var en enkel, enfoldig formaning til folk om at de maatte omvende sig og søke Gud. Men vekkelser fulgte med ham. Tross manglene hadde han *gnisten*.

Som allerede nevnt, vil dog ikke en evangelists gjerning være begrenset til bare vekkelsespreken. Men han bør se det som sin opgave aa feste sig mest ved de store centrale frelsessannheter, om synd og menneskets fortapte tilstand uten Kristus, og om frelsen i ham alene. Han maa se det som sin opgave ikke aa sprede sit vidnesbyrd til behandling av de forskjellige religiøse spørsmåler eller om kirkelige oppgaver og gjøremåal som f. eks. en misjonsemisær har til opgave aa behandle.

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Nødvendigheten av evangelisttjenesten vil bedømmes forskjellig efter det syn en har paa kirkens og menighetens arbeide. Det fortelles at en prest en gang da det var tale om aa faa vekkelse i menigheten, utbrøt: "Vekkelse i menigheten, hvad er det?" — Hvis den betraktning blir raadende, at alle de døde, konfirmerte, kirkesøkende, nadverdsøkende og trofaste bidragssydende menighetslemmer av den grunn er og maa være personlige kristne, da er jo selvsagt vekkelsesarbeidet unødvendig. Da kan det hende at baade prest og menighet hylles inn i en selvtilfredshetens tankegang med den slutning at her har evangelisten intet aa gjøre. Deltagelsen i de ytre former og en ellers moralsk vandel blir da sett paa som dokumentarisk bevis for at det indre liv er i orden, selv om det hos mange kan være skrøpelig. Da kan det bli, som det har vært sagt, at presten ser paa sin menighet som en lukket have med ingen adgang for andre forkynnere.

Anderledes stiller saken sig for dem som

er paa utkikk efter tegn paa personlig, og levett kristendom. De som altsaa ikke tør slaa sig tilro med ytre formaliteter. Da vil det hende at det fra bekymrede prester og menighetsfolk reiser sig et makedonisk rop til evangelisten: Kom over og hjelp oss!

Jeg forstaar at vaare evangelister faar mange slike rop. Det er et gledelig tegn, paa samme tid som det ogsaa har en vemodig side. For det viser jo at paa mange steder har den vanlige forkynnelse av Ordet ikke baaret den frukt som kunde ventes.

— — —

Fra mange hold lyder nu om dagen sterke klager over det aandelige livs tilstand blandt oss. Det kan ikke alt være grepet ut av luften.

For eksempel: At det spores saa liten vekkelse fra den almindelige forkynnelser ved vaare gudstjenester; at bønnemøter ukens løp er i avtagende; at der hvor ukemøter holdes, blir det mer og mer almindelig at presten holder en bibeltime eller taler alene. Videre, at de liturgiske former ved gudstjenesten økes, og at prekenen faar mindre plass. Og at det som vi i almindelighet kjente som legmannsvirksomhet, av lokale eller tilreisende krefter, svinner mer og mer.

Er dette kjensgjerninger, saa kan de ikke ses anderledes enn som et tidens tegn, med alvorlig spraak til alle vaakne og alvorlige kristenhjarter.

Det vilde ikke undre mig om de alvorlige vekkerøster, som i vaar tid lyder iblandt oss, enten ved evangelist eller prest, finner vanskeligere inngang enn for eksempel for 30 eller 40 aar tilbake.

Og vil ikke de som søker aa leve et helt og avgjort liv med Kristus, finne at "giften i tidens vær og vind" er mere farlig nu enn da biskop Laache sang om den?

— — —

Er nu evangelisttjenesten berettiget og nødvendig? Efter de bemerkninger som ovenfor er gjort, vil jeg paa dette spørsmåal faa svare et frimodig og avgjort ja.

La oss be at den himmelfarne Herre gir oss evangelistgaven i fyldig maal.

## Hvad er dit maal?

Jeg hørte en liten vakker fortelling om en gut og en pike som lekte tog. Det var borti Amerika. De gjorde det paa den maaten at de hvelvet en stol, den skulde være vogn, og piken satte sig opi. Gutten skulde være baade lokomotiv og konduktør. De begynte i det ene hjørne i stuen og skulde reise rundt.

Da de kom bort i det andre hjørnet, stanset lokomotivet og konduktøren ropte: New York! Men piken sat stille. Konduktøren pep, og toget satte sig i bevegelse igjen.

Kommet bort i det tredje hjørne, ropte gutten: Boston! Men piken sat stille.

Kommet bort til neste hjørne, ropte han: Washington! Men piken gjorde ikke tegn til at gaa av nu heller.

Saa bar det bortover til siste hjørne. Men nu kom gutten i forlegenhet. Han husket ikke flere bynavn. Hvad skulde han rope nu?

Men saa plutselig lysnet det for ham. Da han stanset, ropte han: Himmelen

Ja, her skal jeg av, svarte piken og gikk ut av toget.

Den lille piken hadde sat sig et straalende maal for sin reise. Tenk hvor skjønt at ha himmelen som maal.

Hvilket maal har du sat dig for din reise gjennom verden? Maatte du være like saa forstandig som denne piken. Og snart kan du være ved reisans slut. Bli klar over hvor det bærer hen.

Gaa til din frelser idag og be ham: Kjære Jesus, la himmelen bli det siste for mig. Amen.

—S.

Mennesket hater ofte de aktverdige karakterer — ti de tar fra ham hans egen indbildte verd.



"Even so there shall be joy in heaven over one sinner that repenteth. Luke 15:7.

God loses human souls every day. He Himself says that one single soul is worth more than the whole world. This is hard for us to grasp. We do not look upon souls in that way unless they are very close to us. God, however, feels that way about every soul. To Him each one is worth more than the whole world. This means that *nothing* can compensate for the loss of a soul. Hear this, you who have wandered away from God. He misses you. As long as you are away there is one missing from the flock. Therefore, He seeks you. He tells us how happy He will be when He finds you again. Indeed, He says all heaven will be glad. Perhaps you have someone waiting there for you; a dear father, a beloved mother, who prayed that you would accept Christ. Jesus seeks for His lost sheep.

You who are friends of Jesus, are you helping Him seek after the souls that have gone away from Him? There are some souls that He will not find unless you come along and seek them. Are you living your life in your home and doing your daily work with the purpose in mind of winning souls for Jesus? God bless you! He that seeks shall find.

### Convention Impressions

Mrs. Iver Iversen

The Women's Missionary Federation joined the General Convention of the N.L.C.A. in Central Lutheran Church, Minneapolis, May 30, 1944 at 10:30 A.M. for a Memorial Day Service. Dr. N. M. Ylvisaker preached the sermon on the theme "Trumpets Sounding from the Other Side". President Aasgaard presented a service flag for the Norwegian Lutheran Church of America. On this flag were a blue star representing 74,495 service men and women; a gold star representing 898 casualties, and a blue cross representing 101 chaplains. In the afternoon the W.M.F. met in joint session with the general convention, when Pres. J. A. Aasgaard and Secretary A. J. Bergsaker read their reports. Mrs. H. M. Normann, Pres. of the W.M.F., gave her message. Tuesday evening the W.M.F. met for a fellowship hour in First Baptist church. The delegates and visitors were welcomed by Mrs. Normann. "Portraits from our Book Shelf", a program arranged by the Literature Committee, was presented. An informal reception was held with the officers of the St. Paul Circuit as hostesses.

Those of us who were given the opportunity to attend all agree, I'm sure, that it was a most inspiring and worthwhile convention. The well-planned program did not come about of itself. Back of it was many hours of prayerful and careful deliberations by the officers of the W.M.F. and the members constituting the General Board. Not a minute of the three days was wasted. Every session had a definite purpose, and every speaker a definite message. I wish I could thank personally those in charge who, under God, gave us this wonderful glimpse into the work of our beloved Church. Our own District President, Mrs. George Hendrickson, was unable to attend, so she kindly asked me, your vice-president, to represent her. I am sorry Mrs. Hendrickson could not go, as she would have enjoyed every minute (as I did), especially so since she had been along planning the convention. It was my privilege to give the five-minute message that she had prepared for the district Presidents' program, when the nine Dist. Presidents each gave a message. I was so proud and happy to bring a message from Canada, and did so with my whole heart. Upon my arrival there, I was surprised to learn that I was drafted to serve on the nominating committee also. I suppose this is the last time I could serve Canada in this way.

A very fine report of the convention is given in the W.M.F. "News Bulletin". No women in our Ladies Aids can afford to be without this splendid magazine, which costs so little (only 25 cents a year) and contains so much.

It is not my purpose now to give you a detailed report of the convention, but rather to share with you some of the blessings I received.

## WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

Each of the three mornings began with a prayer session at 8:30, led by various women. These messages and prayers reminded us that we should set aside a time every morning for family devotion and for our own private devotion, when we draw near to God and let Him speak to us, and where we are to meet Him and let Him direct us. Surely a more fitting beginning to each day could not be found. May it be an example for all our conventions!

One of the highlights of the convention was the Bible Study on the Book of Joshua each morning by Miss Alice Sanne, who is a parish worker in one of our congregations in Brooklyn, N.Y. I was told she has attended L.B.I. in Minneapolis. Challenge, conquest, concern—were the keywords to the messages she presented to us in a most earnest and vibrant way. A very fine summary of her Bible message is found in the July "News Bulletin". What a fine thing if our Ladies Aids could have a Bible Study at each meeting, beginning with the Book of Joshua! This is a challenge to you—to me. I thought her topic "Concern" was about the finest I have ever heard. "Concern begins with God", she said. When God calls a servant to some other field, or calls him home by death, we often feel discouraged and downhearted—but remember, God always has the first concern. We today should be concerned with seeking God's aid in raising leaders, even as God is concerned that we as individuals should possess the gift of faith. Miss Sanne has a Bible study in every number of the "News Bulletin" which is another reason you cannot afford to be without this magazine. Subscribe today.

The convention theme was "Walk Worthy of the Lord"; the text was, Col. 1:10—16 and Rev. 3:4. The convention Motto was: Under God Go Onward.

The convention address Friday morning was "Venture-nerved by God" by Rev. A. S. Tanner. "Down the pages of Scripture march the glorious words Deliverance and Venture. Jesus was sent by God to deliver us. Deliverance is the keynote of Scripture, the root of venture."

The various departments of our W.M.F. were presented at special sessions. First was the Life Membership and In Memoriam department, Wednesday afternoon, under the leadership of the secretary, Mrs. A. G. Lewis. The work that has been accomplished the past biennium by the money given to this department was most ably presented by several speakers. The business session followed this very interesting program. The Credential, Nominating and Constitution Committees gave reports, also a report of the Simplification Plan. Wednesday evening was given over to the study of Home Missions; Dr. L. A. Pierson gave the address on Rural Home Missions, and Dr. Martin Anderson speaking on City Home Missions. Again I would urge you to read a concise report of these addresses in the "News Bulletin."

Continuing the reports of the various departments, Thursday morning we heard about the Department of Charities and Education, to which our Thankoffering support was given—Mrs. Joseph Tettie, Secretary. Under Charities, the Children's Homes, Sunset Homes, Deaconess Work, and Box Work were put forth. Under Education, the Cradle Roll, Christian Nurture and Higher Education were stressed. Miss Frida Nilson gave an address, "Trust that Triumphs" at this time.

To my mind, the most impressive session of the whole convention was the Foreign Missions session on Thursday afternoon, which began with a Processional Hymn, "O Zion, Haste, Thy Mission High Fulfilling", when thirty-five missionaries marched to the platform where they were seated. Twenty-two were missionaries to China, eleven to Madagascar, and the Rev. and Mrs. Thoreson were there, having returned from Mexico where they have been studying Spanish preparatory to their going to South America. All the Missionaries were dressed in the native costumes of the countries they represented.

Mrs. Andrew Burgess, in introducing our missionaries, said "that even as we are thrilled when our soldiers come home, so

are we thrilled when the soldiers of the Cross come home from the Mission field. We love them; they are ours; they represent us; they tell of victories won. They are here, but their hearts are over there. Some have given a life-time, given health; some are waiting to go back when their furloughs are over; some are missionaries' wives whose husbands are on the far fronts of the Church." The missionaries responded with songs sung in the Malagasy and Chinese languages, respectively. The Rev. G. T. Torvik gave a greeting from Madagascar. He and his wife have recently returned after 42 years of missionary work in Madagascar. He said in part that it was not without pain that they had said good-bye to their life's work. As they left, the Malagasy pleaded that the home Church should not forsake them. The time has not yet come when they can stand alone. We must continue to support this work, where there are at present many vacancies. Both men and women missionaries are sorely needed there.

Missionary Reidar Daehlin from China brought us a forceful address on "China's Christian Future — Hope and Apprehension." I would urge you to read a report of his address in the "News Bulletin". Dr. Gronli gave a short message on the South African mission.

The convention offering came to \$1736, but later reports say that it has approached \$2000. Ladies Aids were asked to send in their offering with their delegates, but if you did not do so at that time, it is still not too late to send in your Foreign Mission offering.

Thursday evening the theme was "The W.M.F. in Wartime". The chaplains' wives and the service women were presented, and talks were given on several branches of Wartime Services, including "Our Service Centers", "Migrant Missions", "Youth Problems" and Foreign Missions. An offering of \$500 for Lutheran World Action was brought in at this time.

On Friday morning the District Presidents presented what was called a "television broadcast". In plain language it was simply standing before a loud speaker and giving one's message in sight of the audience. It was at this time I represented Canada.

The Credentials Committee reported 766 voting delegates and 132 visitors registered, a total of 928. There were besides myself from Canada: Mrs. Josef Haave; Mrs. Erik Haave; Mrs. Sigmund Bue; Mrs. Sorhus; Mrs. P. E. Nelson and Mrs. G. O. Evenson. The church was filled at every session, so no doubt many came as visitors who did not register, specially from the twin cities.

The Simplification plan was voted on and carried. The report of the Resolutions Committee and the Recommendations will no doubt be printed either in "Hyrden" or in "The Lutheran Herald". The following are the officers who were elected:

President, Mrs. H. M. Normann; First Vice-pres., Mrs. L. M. Stavig; Second Vice-pres., Mrs. R. O. Storvick; Third Vice-pres., Mrs. Byron Nelson; Recording Sec'y, Mrs. L. A. Wogen; Corresponding Sec'y, Mrs. J. E. Thorson; Financial Sec'y, Mrs. E. R. Martini. Mrs. K. A. Holstad installed the newly-elected officers. Mrs. Normann spoke on behalf of the officers, and conducted the closing devotions based on Joshua 1:11. After she declared the convention closed in the Name of the Triune God, we all united in praying the Lord's Prayer.

In closing this report may I at the same time take this opportunity to express my appreciation and thanks to God for all His wonderful goodness to us, most of all for Jesus Christ who is our Savior and a Friend who never leaves us or forsakes us. I wish also to thank you dear friends in the W.M.F. for the many fine hours of Christian fellowship we have had together at Circuit conventions, at District conventions and at various other times. When the thought of leaving and of parting seems hard, we can through our sadness look up into the face of God, who has the first concern, and know that "all things work together for good to them that love God." God has

a purpose for each one of us. Let us all study and prayerfully seek to do the work He has placed before us — "Under God Go Onward". Let us confidently and prayerfully put our hands in His and say, "Where He leads me I will follow." Then we know that He will go with us. "Lo, I am with you always, even unto the end of the world."

### Edmonton Circuit W.M.F. Convention

The annual convention was held at Holden church June 10th. It proved to be a beautiful day of sunshine filled with many blessings from God. The reports of the various departments were read and showed a splendid increase over last year. Our District president, Mrs. G. Hendrickson, was with us. The L.D.R. girls from Ryley sang a trio "Beautiful Garden of Prayer" and solos were rendered by several members.

Pastor Stolee's sermonette "God's Plan for the Child" was based on Judges 13:12. He stressed the need of bringing up our children in the fear and admonition of the Lord. Parents should pray and sacrifice much so that their children may be brought up according to God's plan.

At the business session the following officers were elected: President, Mrs. J. Holte, Kingman; Vice-pres., Mrs. P. Olson, Edmonton; Sec.-treas., Mrs. T. Osness, Kingman; The Department Secretaries are: Box Work, Mrs. Christianson, Sedgewick; Literature and Reading Project, Mrs. C. Holmberg, Edmonton; Christian Nurture, Mrs. A. Knudson, Sedgewick; Cradle Roll, Mrs. N. Sand, Edmonton; Mission Boxes, Mrs. A. Haukedahl, Tofield; Life Membership and In Memoriam, Mrs. H. Peterson, Viking; Historian, Mrs. D. Ireland, Ryley; Thankoffering, Mrs. W. Grosland, Holden. The offering amounted to \$26.11. Mrs. T. Osness, Sec.-Treas.

Zion Mission Band at Rose Valley enrolled eight babies in the W.M.F. Cradle Roll this spring, and on July 15th sponsored a Cradle Roll service for these babies and their mothers. After devotion by Pastor Haave, and hymns chosen for the occasion, a brief explanation of the Cradle Roll department was given by the leader. The babies received their certificates "The Story of Me", after which refreshments were served.

Scandia Cradle Roll at Hendon observed its first anniversary in June in conjunction with the regular Ladies Aid. Two young members graduated into the Beginner class of the Sunday School. Owing to illness in the family, the secretary, Miss Della Tweidt, was unable to be present. For the occasion, the Ladies Aid president, Mrs. M. Oberg, had baked a Cradle Roll birthday cake topped with one candle. This department provides limitless opportunities for service in God's Kingdom. Remember, Jesus said, "Suffer the little children to come unto me—"

Mrs. A. G. Vinge of Torquay writes that there was only one item of importance discussed at the Moose Jaw Circuit W.M.F., and that was the voting of \$15.00 for the Bible Camp site which the Circuit plans on buying.

### Prince Albert L.D.R.

At the beginning of the year they pledged \$40.00 towards the local building fund. \$20.00 was raised at a sale of home baking and novelties. They meet regularly the second Thursday of each month, and with good attendance. Social activities include Mother's Day program, weiner roasts, and in the fall their sale of fancy work.

—Signe Kaldor.

Ladies CANN keep secrets! At least, the members of Dovre Ladies' Aid at Rose Valley can. On June 23rd after service, they held a picnic and sale of work. During the course of the afternoon they presented to their pastor and his wife, Rev. and Mrs. J. B. Haave a beautifully embroidered and appliqued bedspread, with the autographs of the members of Dovre congregation.